

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 2nd July 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 23.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, v.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly	.....	.....
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Banerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu, Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.	.....	.....
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Rev'd. Lall Behari Shah, Native Christian, age 24.	300
30	"Navak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37...	3,000
31	"Nibar"	Contai	Weekly	Madhusudhan Jana, age 50	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly	.....	.....
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhyas Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly	.....	.....
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 36	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30.	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kisson Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Panch" ...	Bankipore	Weekly	Syed Husain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	330
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ..	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	600
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers.

Circulation.	No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
2,600	26A	"Muhammadi"...	Calcutta ...	Weekly ...	.....	.....
	43A	"Surbarnabanik"...	Do. ...	Do. ...	.....	.....
1,000	8A	"Biswadut" ...	Howrah ...	Do. ...	.....	.....

I—FOREIGN POLITICS.

THE *Namai Muqaddas Hablul Matin* [Calcutta] of the 20th June points

NAMAI MUQADDAS
HABLUL MATIN,
June 20th, 1910.

The Russians try to benefit themselves at our cost.

out in the course of a long article the mischievous doings of the Russians in Persia during the last three years, such as the help given to Muhammad Ali to overturn the Persian Parliament, their support of Colonel Liakoff and all the Sardars in doing all sorts of unlawful acts, and their assistance to that highway robber Rahim Khan.

The question is whether all this benefited the Russians. The paper answers in the negative, saying that both the economical and political influence of Russia is daily on the wane and the Russians have incurred hatred of the Persians. It is no easy matter for Russia to get any advantage in Persia by creating mischief there. The Conservative papers of England including *The Times*, are very much mistaken when they say that the Sardars in the west are divided among themselves.

The Russians did every thing to create disturbances in the north. They instigated an officer of their army named Darab Mirza to loot and plunder the Persians, but when the latter raised a hue and cry about it and entered a strong protest, the Russians denied having any knowledge of the Mirza, since they said he had already left their service.

The Persians attached no importance to such incidents as they did not consider the Mirza more formidable than Liakoff. The only way for Russians to acquire any influence in Persia now lies in their removing the foreign troops.

The paper concludes by exhorting the Persians to stand on their own legs and shake off the awe of the neighbours in which they stood for a whole century for it has no doubt that the Cabinet Ministers will see that the foreign troops are excluded from Persia.

In another article the same paper discusses the question of Germany's gain in Persia and says the amount of support which Persia may expect from Germany as against Russia and England depends upon the amount of her profit. Persia should therefore try to lay bare before Germany the prospects she has in that country. To maintain her existence it is absolutely necessary that Persia should seek the protection of Germany without any fear of the frowns of England and Russia, before whom she could present a bold front; for in a cock fight the bird which acknowledges defeat by bending down its neck comes to grief.

The well-being of Persia lies in giving the Germans all sorts of commercial privileges which include, taking and giving of loans, concessions for rail. ways, automobiles, opening of banks and companies and working of mines. In short, the Persians should know that clapping requires the use of both hands. Germany would therefore help Persia to the extent to which it finds the latter inclined towards herself, but if she finds Persia overtaken with fear she would not be willing to co-operate with her.

In another column the same paper in contradicting a Russian message that Persia again approached England and Russia for a loan as Germany refused to advance it, says that the hue and cry raised about it is another political move on the part of the two neighbours who are still anxious to give a loan to Persia which should prove fatal to her. They think they have accomplished their object (although they have not been able to get a grain of advantage by their Memorandum). They have given out that Germany is not going to give the loan so that the helpless and creditless condition of Persia may be published to the world. The object is also to minimize the severity of the terms on which the two powers had decided to offer the loan. All these rumours are however without foundation. A telegram from Toheran however says that a loan of ten crores has been floated to which both the Persians and the foreigners may subscribe provided they bind themselves to its terms.

DAILY HITAVADI,
June 24th, 1910.

2. In an article headed "About Persia" the *Daily Hitavadi* [Calcutta] of the 24th June says the causes of the unrest and anarchy in Persia are (1) that though constitutional

monarchy has been established, the influence of the advocates of absolute monarchy has not disappeared, (2) that the leaders of constitutionalism are handicapped for want of funds in their desire to carry on reforms; (3) that in the name of advancing commerce, the British Lion and the Russian Bear have been sitting upon the bosom of weak Persia which make her proceed with hesitation and fear, and it requires extraordinary power to cope with difficulties at home and abroad. Under the circumstances, the problem of the Persian Government will become more serious, for the influence of foreigners has been an eye-sore to Persians, whose hearts are fraught with new ideas, particularly the presence of Russia with an army—which she is not in a mood to recall. Until her object has been accomplished, Russia will not remove. This is her policy in Persia as it was in Manchuria. In Manchuria she was deaf to the remonstrances of China and Japan till her pride was curbed by little Japan in the field of battle. The anti-Russian spirit in Persia is daily gaining ground and as a result disturbances are daily occurring. Russia holds the Persian Government responsible for these and is urging the dismissal of the Governor at Tabriz. Since Persia is weak and Russia strong, it may be that the Governor of Tabriz will be dismissed and Russia may be calmed for a time, but there will be no change in her crooked policy, the Russian army will continue as now pressing upon the bosom of Persia. If, as before, England and Russia were related like the snake and the mongoose, England would have taken the present opportunity to give a hard slap to Russia and to increase her influence in Persia. But England and Russia are now bound in political friendship.

If Russia is now taken to task, England may have danger in other quarters. So England must remain satisfied with safeguarding her own interests. But on the other hand, seeing the rate at which anti-Russian feeling is increasing in Persia, any attempt on the part of the Government to please Russia may lead to further disturbances. From the movements of Russia it appears that she is only awaiting her opportunity, and will accomplish her object as soon as the situation is ripe. We shall however see how the constitutional leaders in Persia give proof of their political abilities in this dilemma.

DAILY HITAVADI,
June 22nd, 1910.

3. The *Daily Hitavadi* [Calcutta] of the 22nd June is of opinion that the construction by Germany of a railway across

Railways in Turkey.

Turkey from the Bosphorus to the Persian Gulf will be of more profit to Turkey than to Germany. It will strengthen that Government, add to its resources, and draw the entire Moslem world nearer to their nominal head the Sultan. Of course, Turkey feared the opening up of the country and the introduction of all the enlightenment which follows in the wake of improved communications so long as her Government was corrupt, but the old *régime* is changed now. Indeed if the present spirit of awakening in Egypt, Persia, Kabul, etc., is properly taken advantage of by Turkey, this railway may be one of the main influences for the growth of a powerful united Musalman confederation or alliance in Asia.

II—HOME ADMINISTRATION.

(a)—Police.

KALYANI,
June 22nd, 1910.

4. In a letter to the *Kalyani* [Magura] of the 22nd June, Babu Upendra Nath Chakravarti refutes the allegations made in

"A protest."

a previous issue of that paper to the effect that he was at the root of the recent riots and disturbances in that subdivision. The writer says that these allegations are all malicious and baseless, and that some enemy or enemies of his are trying to put him into trouble by spreading all sorts of false reports against him. So far neither the Namasudras nor the Musalmans of the Magura Subdivision have shown any enmity against the higher classes of Hindus. All that the Namasudras have done is to refuse

to do *begar* work for their Zemindar, and for this, the writer says, no one can be blamed.

5. A correspondent writes to the *Sri Sri Vishnupriya o-Anandabazar Patrika* [Calcutta] of the 23rd June that the Musalmans of Nilkhia within the jurisdiction of the Raipur thana in Naraingunge are trying to foment racial animosity against the Hindus by holding frequent meetings in which Musalmans are exhorted to have nothing to do with the Hindus. One Ichali Nath, a Hindu of Jargura, has recently been assaulted by some local Musalmans because he had given evidence against them in a case. The Musalmans have, it is reported, thrown bones of cows into the houses of their Hindu neighbours and some cows belonging to the latter have also been maimed. It is said that the Raipur police have taken no steps in the matter although it was brought to their notice in due time. The writer invites the attention of the authorities to the matter.

SRI SRI VISHNU-
PRIYA-O-ANANDA-
BAZAR PATRIKA.
June 22nd, 1910.

6. The *Marwari* [Calcutta] of the 28th June writes:—
News received from Naraingunj state that at Muhammadans incited to rise against Hindus. Nilkhilia in the Raipur thana, Muhammadans are holding meetings to arouse inimical feelings among their co-religionists towards the Hindus, whose feelings are wounded by committing outrages on the cows. The Hindus reported the matter to Rampur police-station, but no steps there appear to have been taken to enforce justice. The Government may order an immediate enquiry into this case and apply proper remedy.

MARWARI,
June 28th, 1910.

7. The *Sanjivani* [Calcutta] of the 23rd June says that Mr. Srinivasa Sarma, a Madras gentleman now on a visit to Calcutta, is being shadowed by the police wherever he goes. Is peace, asks the paper, likely to be restored to the country if people are subjected to this sort of annoyance? The paper asks the Lieutenant-Governor to consider whether or not it is necessary to restrain the conduct of the police.

SANJIVANI,
June 23rd, 1910.

8. We hear, writes the *Sanjivani* [Calcutta] of the 23rd June, that the police are making enquiries regarding the amount of fees paid to the defence pleader in the Fateh-jungpur murder case, who has paid the money, etc. We do not know whether the police are doing this of their own accord or under orders from the Government. If the former be the case, the police ought to be restrained by the authorities, and if the latter, the Government ought to give out the reason for doing so.

SANJIVANI,
June 23rd, 1910.

9. Referring to the Samarth Vidyalaya of Teligaon (near Poona), the *Sanjivani* [Calcutta] of the 23rd June writes:—
"The Samarth Vidyalaya." The secretary of the school says, that finding that the police were keeping an eye on the institution, he had an interview with the Governor of Bombay and explained to His Excellency the object of the Vidyalaya. The Governor assured him that so long as the school occupied itself only with teaching work it would receive no interference from the police. The secretary told the Governor that all work in connexion with the Vidyalaya was done openly and that anyone could inspect the school and satisfy himself as to the nature of the work done by it. The Vidyalaya was on one occasion searched by the police, but nothing incriminating was found. The school was under the management of many leading Mahratta gentlemen, and its sudden abolition by the Government has caused universal surprise. We would ask the Government to let the public know the reason of the step they have taken. The Government ought to consider whether it is proper to abolish a school simply on the strength of a report made against it by the police or any subordinate official.

SANJIVANI,
June 23rd, 1910.

10. The *Samay* [Calcutta] of the 24th June refers to a book entitled 'Holo Ki' written by one Sures Chandra Basu, which has been proscribed and confiscated by the Government and says:—
A prohibited play.

SAMAY,
June 24th, 1910.

The book was published in November, 1905. It was also put on the stage several times. After such a long period it has now been represented to the authorities that the book is objectionable. Were the officers of the Translation

Department so long in sound sleep? It is said that when the death-rate is very low Chitragupta is accustomed to make use of the old accounts to make it appear to Dharamraj (Yama) that he (Chitragupta) has sufficient work on his hands. We are surprised to find the authorities in the same case.

HITAVADI,
June 24th, 1910.

11. The *Hitavadi* [Calcutta] of the 24th June asks the Government of Eastern Bengal and Assam to give a satisfactory reply to the query why the public funds were lately

used in prosecuting two Muktears of Patuakhali for cheating, these men having been accused of collecting subscriptions by false representations.

DAILY HITAVADI,
June 24th, 1910.

12. The *Daily Hitavadi* [Calcutta] of 24th June publishes a letter in which the writer dwells on the drawbacks of the

The Chaukidari Act.

Chaukidari Act, and says that an amendment has become necessary. The drawbacks and disadvantages, according to the writer, are:—

(1) Panchayets are selected from persons who, to serve their selfish ends, show their antipathy to the *swadeshi* agitation, and by flattery and otherwise have been able to get into the good graces of the officials. These men, who are mostly creatures of the police, abuse the powers placed in their hands, and though the motives of the Government are honest, the people suffer a great deal.

(2) It is seen that whatever the Tahsil Panchayet does, his colleagues support and he finds opportunities of satisfying his private grudge at the time of assessment. Practically worked by irresponsible persons, the Act has been the means whereby they accomplish their selfish objects.

(3) It is doubtful if even one per cent of the village chaukidars is seen to keep watch at night. They are not to be seen except on the occasions of collecting the tax; of realising it by the sale of goods; and at the time of the distribution of their wages. They are seen at intervals remaining sitting at the house of the Tahsil Panchayet. The writer then urges the reform of the village police and says that there is no hope of happiness and prosperity in this country, unless and until the Government is in a position to take the educated and independent men of the country into friendship without paying any heed to the flattery of selfish men. Thousands of innocent, illiterate men are suffering from this abuse of the Chaukidari Act.

BASUMATI,
June 25th, 1910.

13. The *Basumati* [Calcutta] of the 25th June in referring to the prevalence of plague in Jaikristipur in the district of Noakhali, says that the District Judge has passed orders that the cases in which people from the infected parts appear as parties shall be adjourned for a fortnight. The authorities have prohibited their ingress into the town. But the *jelias* (fishermen) who earn their livelihood by selling fish in the town are mostly of Jaikristipur and those who came to the town on the 18th June were driven away by the police. The question is whether the people will live on air if plague breaks out all round. What will the fishermen live on if they are not allowed to sell fish? It will be pleasant if the authorities refrain from such steps.

DAILY HITAVADI,
June 25th, 1910.

14. Referring to the ineffective search instituted by the police in the house of an ex-Vice-Chairman of Gujranwalla Municipality on the information of one Labh Singh, against whom subsequently a warrant has been issued for giving false information to the police, the *Daily Hitavadi* [Calcutta] of the 25th June asks:—

How long more will this sort of disgrace continue to be perpetrated? How long more will the honour of respectable citizens continue to be a plaything in the hands of the police?

NAYAK,
June 27th, 1910.

15. Referring to the acquittal of Lalit Mohan Som, an accused in the Rajendrapore train dacoity case, the *Nayak* [Calcutta] of the 27th June says:—

The police arrested him on suspicion, though what grounds there were for such suspicion are known to the police alone. It cannot be said that the police never commit a mistake when they arrest a man on suspicion. But when that mistake becomes a little too frequent it speaks nothing but discredit to the police. Who, again, is responsible for the hardships and expenses which Lalit Babu had to suffer?

(b)—Working of the Courts.

16. Referring to the suggestion made by a correspondent of *The Bengalee* that the successor of the Hon'ble Mr. Justice Lalmohan Das should be a person who does not belong to the Brahmin caste inasmuch as Mr. Das himself is not a Brahmin, the *Sanjibani* [Calcutta] of the 23rd June says that the post should be given to the best deserving person irrespective of caste. For some years past it has been almost a custom to appoint a Hindu to succeed a Hindu Judge and a Musalman to succeed a Musalman Judge, but the *Sanjibani* objects to this. In filling up vacancies in the High Court fitness alone should be the guiding principle.

SANJIBANI,
June 23rd, 1910.

17. Referring to the release on bail of Lalit Kumar Chatterjee, in accused in the Howrah Political Gang Case, the *Sanjibani* [Calcutta] of the 23rd June asks how long it will take for the magisterial enquiry to be finished. The new Crimes Act has been passed with the object of facilitating the trials of cases like the above. But in the present instance many of the accused have been in *hajut* since January last, and yet the magisterial enquiry is still going on. The paper invites the Lieutenant-Governor's attention to the matter.

SANJIBANI,
June 23rd, 1910.

18. The *Hitvarta* [Calcutta] of the 23rd June thinks that Government should order an enquiry and move a higher court for enhancement of punishment in what is known as the Goalundo assault case. in which a European named DeMonta assaulted an innocent Bengali Brahmin. Action like the above would be but natural for Lord Minto's administration, besides the Indians would be able to bless his Lordship on the eve of his Lordship's departure from India.

HITVARTA,
June 23rd, 1910.

19. The *Hitvarta* [Calcutta] of the 23rd June refrains from passing any remarks about the case pending in appeal in the Judge's Court at Barisal by the two Mukhtars who have been convicted by the Magistrate there on a charge of misleading the Magistrate by false information about the conference proposed to be held at Barisal sometime ago, but feels no hesitation in saying that if the case be true the Mukhtars should be severely punished, for such men are the enemies not only of their country, but also of their community, their king and the people in general.

HITVARTA,
June 23rd, 1910.

20. Anent the sentence of six months' imprisonment awarded to one Daniel Bennett for having ruptured the spleen of an Indian washerman, the *Hitavadi* [Calcutta] of the 24th June writes:—

HITAVADI,
June 24th, 1910.

This judgment is not satisfactory. If Bennett's carelessness resulted in the death of a man, such carelessness is no trifle. Light sentences like this will only confirm the public in their idea that a European may assault an Indian with impunity.

21. The *Samay* [Calcutta] of the 24th June refers to the case of one Daniel Bennett, an East Indian, who kicked to death a *dhobi* and has been sentenced to six months' rigorous imprisonment by the Magistrate. The paper says that the sentence has been too light, and hopes the Mysore Government will order a retrial.

SAMAY,
June 24th, 1910.

22. While recognising that the new rules published in the *Calcutta Gazette* regarding the Calcutta Small Causes Court are an improvement on the old ones and indicate a desire on the part of the High Court to mend the disgraceful state of things which obtain in the former court, the *Daily Hitavadi* [Calcutta] of the 25th June believes that they will not be practically operative in removing the greatest grievance of all from which suitors now suffer, the grievance, namely, relating to the way in which bailiffs, bribed by plaintiffs, do not serve summonses on defendants, who thus get the first intimation of a case pending against them when a warrant is out against them and the bailiff is at their doors, ready to seize their property. No mere rigidity of rules will cure this evil—a way of evasion is sure to be found. What is wanted is an improvement in the *morale* of the bailiffs.

DAILY HITAVADI,
June 25th, 1910.

BHARAT MITRA,
June 25th, 1910.

23. Referring to the proceedings in the High Court the other day for the transfer to that Court of cases pending against Mr. Weston and others from the Midnapur Sessions Judge's Court on the ground that Government is helping the defendants, the *Bharat Mitra* [Calcutta] of the 25th June observes that to help subordinates officially is no doubt commendable but only if they be innocent. Favour like this before their innocence has been proved would go hard with the other party, who are also the subjects of the same Government. Should the officials prove guilty, Government would be accused of wasting people's money, and it would not add to its dignity.

(c)—Jails.

BASUMATI,
June 25th, 1910.

24. The *Basumati* [Calcutta] of the 25th June, after giving the official version of the revolt of prisoners at the Fatehpur Central Jail in the United Provinces, says such incidents are rare in India, and it is necessary to inquire into the matter. The causes that could make prisoners in chains so bold and audacious must be serious. The paper hopes the real cause will be found out on enquiry.

(d)—Education.

ALPANCH,
June 17th, 1910.

25. Referring to the proposed university of India to be established by Mrs. Annie Besant at Benares, the *Alpanch* [Bankipore] of the 17th June announces that the Muhammadans are never interested in this new university and suggests that it should be called the Hindu university so that the foreigners may not have the wrong impression of its being the fruit of the combined effort of both the Hindus and the Muhammadans.

SANJIBANI,
June 23rd, 1910.

26. The *Sanjibani* [Calcutta] of the 23rd June takes exception to the abolition of such an important subject as drawing from the curriculum of the Matriculation Examination of the Calcutta University.

SANJIBANI,
June 30th, 1910.

27. The *Sanjibani* [Calcutta] of the 3rd June writes:—
The *Eastern Bengal and Assam Gazette* of the 15th June publishes a list of candidates who have obtained scholarships in the last Matriculation examination. The comparatively early publication of the list has done away with the inconvenience which students had to feel in previous years, and it would have been well if the list of scholarship-holders for the Intermediate examination were also published along with this list. There is one thing which puzzles us, and that is the way in which the present list has been made up. We find that the names of scholarship holders for Eastern Bengal and those for Assam have been placed under two separate heads; and yet the name of a student of a certain school in Assam appears in the list of scholarship-holders for Eastern Bengal. Next, the names of some students of the Dacca Division have been placed in the list of scholarship-holders for the Rajshahi Division. The name of a scholarship-holder, who belongs to a school at Silchar, which is in Assam, appears among the list of candidates who have obtained scholarships of Rs. 20 each from Eastern Bengal, although there are three scholarships of Rs. 20 allotted to Assam. Feni is situated in the Chittagong Division, and yet the name of a Feni student appears in the list for Dacca.

The Santosh-Janhavi school is in the Dacca Division, but we find that of the two students who have got scholarships from that school, one has been placed in the Dacca list and the other in the list for Rajshahi. Jalpaiguri and Bogra belong to the Rajshahi Division, and yet the names of students who come from those places have been placed in the list for Dacca. Of the names of two scholarship-holders from Comilla, one appears in the list for Dacca and the other in that for Chittagong. The names of scholarship-holders from the Mymensingh

zilla school have been placed in the list for Rajshahi. The name of a student of Noakhali, which belongs to the Chittagong Division, also appears in the Rajshahi list. Who is responsible for all this bungling? Can the Government of Eastern Bengal and Assam place a district under any Division it likes? Are there, again, no scholarships obtained by female candidates? If there are, would it not have been more convenient to publish a list of them?

28. The *Pratihar* [Berhampur] of the 24th June says:—

The Brajamohan Institution.

Devaprasad Ghosh, the son of Babu Khetramohan Ghosh, a Professor of the Brajamohan Institution of Barisal, stood first in the Entrance Examination of 1908, but somehow or other he was not awarded a scholarship, though the reason of it is not known to the public. He has secured the first place again in this year's Intermediate Examination, he will again be deprived of the scholarship he has thus earned. The Brajamohan Institution is owned by Babu Aswini Kumar Datta, but from this year its management will be placed in the hands of a board of trustees. We hope that the Government will be kind to this Institution.

PRATIKAR,
June 24th, 1910.

29. The *Daily Hitavadi* [Calcutta] of the 27th June writes:—

The University Law College.

The house or more fitly the cowshed or stables where the University Law College is located has cost twenty thousand rupees. The up-keep of the College costs five thousand rupees every month, and since the whole of this amount is not raised by fees paid by the students, the University has to suffer a loss of some two to three thousand rupees every month. We do not think that the College will ever be a profitable concern. Will then the University go on suffering this loss for all time to come?

DAILY HITAVADI,
June 27th, 1910.

30. In an article headed "Moral Training" the *Daily Hitavadi* [Calcutta]

The proposed Moral Training
by the Calcutta University.

of the 28th June has the following:—

We hear that a system of moral training unconnected with religion will be introduced in the schools and colleges of the Calcutta University. The matter is, as our contemporary *The Englishman* says, under the consideration of the Government of India. When their opinion on the subject is obtained, a resolution will be put before the syndicate.

DAILY HITAVADI,
June 28th, 1910.

We do not understand how it is at all possible to impart moral training dissociated from religion. There are only the following ten rules of morality like the ten commandments of the Bible, which are recommended by all civilised society and which are unconnected with any religious dogma. These are (1), always tell the truth, (2) do not steal, (3) do not be treacherous, (4) respect your superiors, (5) do not cheat, (6) be modest, (7) put down the six evil propensities, (8) be loyal to your King and Government, (9) do not be cruel, be kind and forgiving, and (10) do not do anything in excess of your rights. All men from a boy of ten to an old man of eighty know and respect these rules. But how many can follow them? How many there are who can act according to them at all times and under all circumstances? If they could, there would have been no jails and courts of justice, no quibbles of law; and crime and murder would have been banished from the face of the earth. So long as man is a social being, with flesh and blood, living with his family, so long will he surely be at times a liar, a thief, a cheat, etc. There is the bar of public opinion, there is the restriction of society, there is the king who, as the dispenser of justice, is punishing the guilty, there is religion with its picture of heaven and hell—which are all trying to keep under control the evil propensities of man. The thief, the liar, the cheat, the murderer know that they are committing sins, but still they do not desist. Why is this?

Those who will occupy the chair of moral teaching for the youths of Bengal know this too well. Then what will they teach, what will they explain? We do not understand what moral lessons they will teach apart from religion. That which is a royal word, a command, must be obeyed and no explanation is needed to secure obedience to it. But if you say, you are to teach us how to be truthful, our reply is that man cannot be really truthful if there are wanting the blind faith of religion, a feeling of respect and devotion,

deeper and stronger than the evil propensities within him, if in short truthfulness is not made a part and parcel of religion. You cannot found the basis of morality upon utility. Every one knows that man is led to immorality by his passions, which have no concern with utility. The excitement of passions can only be curbed by the strength of faith and devotion. But the University teachers with their world of learning will not be able to do this. For how can those who are themselves uninitiated, initiate others? Moreover, the religion and faith of the Hindus and Muhammadans will be great obstacles in the way of this initiation. The University cannot openly interfere with religion, hence they are about to teach morality without religion, like a sacrifice without the God *Siva*. We do not know whether to laugh or cry at this.

The truth is that the students have gone astray, that they have become violent and uncontrollable, that they are at the root of the present political unrest. This is the belief of the Government, this is also the belief of the Vice-Chancellor. And after so many days the words he uttered at the last Convocation are going to be given effect to. Thus he tries to keep the students in check, so that they will no longer join the *swadeshi* agitation, no longer show their zeal on the *Rakhid*, no longer sacrifice themselves for preparing bombs. And we do not know whether to laugh or cry at this attempt of his.

It is better to be explicit. Man cannot be honest if there is no religious training to guide him. How-much-so-ever you can leaven the system of education with morality, there will be no improvement in the state of things so long as the object of that education remains what it is now, namely, the enjoyment of wealth and prosperity in this world. The appearance of the bomb, students going beyond their sphere,—all these are due solely to a system of education unconnected with religion. There is religion at the root of education in Europe, in America, in the Moslem kingdoms; and when India was under Hindu sovereignty, religious education was imparted in the *Tols* along with secular education. The University authorities are therefore trying to achieve an impossibility, that which was never achieved before by any people and in any country. Therefore we are led to enter our strong protest in the matter.

If the Government is in a position to introduce denominational teaching they can impart real moral training to our boys. Let schools and boardings be established in accordance with the castes and religions of the Hindus, the Muhammadans; let the system of education be modified according to the religious and social needs of the community receiving that education, and you will see that all difficulty has vanished.

(e) *Local Self-Government and Municipal Administration.*

TIRHUT SAMACHAR,
June 23rd, 1910.

31. Referring to the recent prosecutions of several Calcutta shop-keepers for selling ghee adulterated with fat the *Tirhut Samachar* [Muzaffarpur] of the 23rd June says that fines are not sufficient punishment for such a grave offence. Adulteration of fat in eatables is most revolting to the Hindu sentiment; the offenders therefore should be punished with long imprisonment.

MARWARI,
June 24th, 1910.

32. The *Marwari* [Calcutta] of the 24th June also says almost the same thing. It considers the fines generally imposed by courts as being too paltry to make the dealers, who amass a great fortune by means of adulteration, mind them.

HITAVADI,
June 24th, 1910.

33. The *Hitavadi* [Calcutta] of the 24th June advocates the substitution of rigorous imprisonment for fines as the proper punishment for persons convicted of selling adulterated ghee and other edibles. A mere fine is no deterrent to men who wax fat by such practices.

SAMAY,
June 24th, 1910.

34. The *Samay* [Calcutta] of the 24th June refers to seven cases in which the Municipal Magistrate of Calcutta has imposed fines for adulteration of food-stuffs and remarks that having regard to the fact that three out of

A punishment for adulteration of food-stuffs.

these seven are cases of second and one a case of third conviction the offenders should not have been let off with a fine. Severe punishments are needed to check the adulteration of food-stuffs in Calcutta, which has become a serious menace to the health of the city. Special remedial measures are probably needed to check the practice and there is every hope that the matter will, if properly represented engage the attention of Sir Edward Baker.

35. The *Daily Hitavadi* [Calcutta] of the 24th June publishes an anonymous letter in which the writer strongly condemns the proposed concert to be given by Gauhar Jan, a dancing girl, at the Town Hall, and says that these women of the town were once through the efforts of the Purity Society turned out from the Alipur Fancy Fair and are still shut out from driving in open carriages on Red Road. The writer also finds fault with *The Bengalee* for publishing such advertisements. The paper continues:—

The Town Hall had its use when there were speeches from Keshub and Protap, oratorical displays from Lalmohon and Surendra Nath. When these are no more, when there is no longer any political, social and religious discussion, why should not the friends and admirers of Miss Gauhar-Jan enjoy themselves at the Town Hall? Such is the power of favour and recommendation, that perhaps a few days hence, girls will dance at the Government Palace on the occasion of durbars, etc. But we are surprised that our English contemporaries do not still mind it.

36. While thanking Sir Edward Baker for the Bengal Government resolution in respect of water scarcity, the *Daily Hitavadi* [Calcutta] of the 24th June says that though it is admitted by Sir Edward Baker, as well as by Sir Alexander Mackenzie, that the annual expenditure of Rs. 5,000 for each district is not sufficient for the purpose, still something is better than nothing. The paper is of opinion that this step will not go far in removing the grievance. It is admitted that the people are to a great extent responsible, but the Government is also a little too much negligent in the matter. But there is hope that when Sir Edward Baker has taken up the matter, the grievance will be redressed. His Honour can persuade the Zemindars to dig new tanks and to re-excavate old ones in their Zemindars like his predecessor Sir Alexander Mackenzie. In this respect the Zemindaries of Behar have been spending a great deal and their brethren in Bengal should bend their heads in shame when thinking of the enormous amounts spent by the Maharajas of Darbhanga and Hatwa in this direction. The paper adds that it would be well if His Honour's attention is drawn to cases where the tenants are ready to dig tanks at their own expense, but are prevented by the agents of the Zemindars who demand large sums as *salami*.

DAILY HITAVADI,
June 24th, 1910.

DAILY HITAVADI,
June 24th, 1910.

(g)—*Railways and Communications, including Canals and Irrigation.*

37. Referring to the letter of complaint addressed by the Bengal National Chamber of Commerce to the Manager of the Eastern Bengal State Railway regarding the pilfering of goods in transit by its employees the *Bharat Mitra* [Calcutta] of the 25th June says that the complaint applies to other systems as well dishonest and points out that the employees of the Railways are, by their conduct, causing loss both to the public as well as their own employers.

BHARAT MITRA,
June 25th, 1910.

(h)—*General.*

38. The *Daily Hitavadi* [Calcutta] of the 22nd June commends to the notice of other Local Governments, the excellent practice lately inaugurated by the Madras Government of distributing vernacular pamphlets among the village officials bearing on the improvement of agriculture.

DAILY HITAVADI,
June 22nd, 1910.

MURSHIDABAD
HITAISHI,
June 22nd, 1910.

39. The *Murshidabad Hitaishi* of the 22nd June in an article headed "The Viceroy-elect of India" expresses its sorrow at the departure of Lord Minto, who, the paper says,

has poured the water of peace over the fire of unrest lighted by Lord Curzon. The Bengalis had hoped that Lord Minto would consider about the Partition that gave rise to all this unrest and discontent, but all the same it is a misfortune that His Excellency is now retiring. The paper strongly hopes that Lord Minto, after his retirement, will still work for the good of India and that the Bengalis will always look upon him with reverence.

HITVARTA,
June 23rd, 1910.

40. Referring to the appointment of Sir Charles Hardinge as the next Viceroy of India, the *Hitvarta* [Calcutta] of the 23rd June writes:—

Our future Viceroy.
The reason why there is a good deal of agitation whenever a new Viceroy has to be appointed is that the post carries a salary of 2½ lakhs a year, exclusive of all expenses. Besides there is so much of *tamasha*, excursion, sport, etc.

The announcement about the appointment has saved us from unnecessary anxiety. It is well that Indians know nothing about Sir Charles Hardinge for when Mr. (now Lord) Morley was appointed Secretary of State for India, the people entertained very high hopes from him, but they were undeceived. Similar would have been the case in this instance too if they had known Sir Charles.

There are causes for feeling both happy and alarm at the appointment. The points in his favour are his being clever ambassador, the grandson of a previous viceroy, as also the present necessity of having a man like him to be at the helm of the state: on the other hand, his being a diplomatist and a Conservative, as also the great difference between the duties of a diplomatist and those of a statesman, go against him. If Sir Charles turns out to be a faithful disciple of his able preceptor, our late king, India would be fortunate in having him as her ruler.

If Lord Curzon had been succeeded by another Viceroy like him, the country would have been turned into a crematory and the fire of rebellion would have been ablaze. It was fortunate for both the rulers and the ruled, therefore, that a patient, steady, wise and far-seeing Viceroy like Lord Minto came here. It is no exaggeration to say that India has been saved by his Lordships kind nature and wisdom and the fire of rebellion did not burn in hundreds of flames from town to town and village to village. We do not support his many repressive laws but we are strongly convinced that it is due to Lord Minto that the country has been spared. What has been is nothing to what would have been. The very thought of what was possible makes one shudder. If Lord Minto's knowledge of India had been as good as his nature all the repressive laws of his time would not have been enacted and his rule would have been unblemished. The good nature of the Indian is known all over the world. It would be hardly possible to find a single educated man who would not be open to conviction or would disregard what the Government would tell him courteously. We do not see a single man—an educated man of course—who would not support Government measures if consulted or granted an interview by the Governor-General or the Lieutenant-Governor. But there are methods of telling them, or expressing one's own mind. He who possesses the key can alone succeed as a popular ruler. So all things considered we cannot help praising Lord Minto.

There is no wonder if our Koila ghat contemporary (the Englishman) is sorely grieved to see Lord Kitchner not being appointed Viceroy but he need not cry over spilt milk but wait another five years when his wishes may possibly be fulfilled. We thank journalist however, for the change of his tone, which may be marked.

BIR BHARAT,
June 26th, 1910.

41. The *Bir Bharat* [Calcutta] of the 26th June hopes that the appointment of Sir Charles Hardinge to succeed Lord Minto will give universal satisfaction and that

he will be a popular Viceroy of India.

BANGA BANDHU,
June 22nd, 1910.

42. Referring to the recent Circular in connection with the suppression of sedition, the *Bangabandhu* [Calcutta] of the 22nd June writes:—

Remarks on the new Circular of the Government of India.

It will be a very happy thing if the officers of Government act up to the advice of the Government of India and fulfil the

noble motive with which the Circular has been issued. But will they be able to do so? We doubt, however, whether, if the Government were to be daily flooded with reports, mostly the production of some over-fertile brains, regarding the supposed seditious inclinations of this or that Government officer, who might be alleged to have disseminated the seeds of sedition either overtly or covertly among his friends, neighbours, sons or nephews, such allegations being, as is but too well known, founded less on fact than on fiction, the political sky of India would be any the clearer for it, or whether real sedition would at all be driven out of the country by that means. The Government desires every one of its officers to keep a careful eye on his sons, nephews, etc., and to report to the Government as soon as he finds any of them to have seditious propensities. We all know how a Roman Judge did not hesitate to pronounce the sentence of death on his own son who had committed a murder. But how many men are there like him? We hope that it is not the intention of the authorities to enhance by this Circular the enormous and despotic powers which the police already enjoy.

The Government have given us great pain by lumping together the two sections of the Nationalist party, the one only advocating passive resistance, and the other propagating the cult of bombs and anarchism. There are in this country hundreds of men who support the boycott, and are a little discontented with the present system of Parliament—less administration of India. But none of them wish for the overthrow of British rule, but rather do their best to have that rule based upon the secure foundations of sympathy, love and impartial justice. Do those loyal men who wish for the establishment of Colonial Self-Government in India under British suzerainty deserve to be branded as seditious? The Circular may, in fact, lead both to good and evil. We shall be very happy if the authorities have henceforth a greater sympathy than they now have for the hopes and aspirations and feelings of the people. It goes without saying that if the people of India who are poor but well-trained in moral principles are treated with kindness and conciliation, all sedition will disappear from the country.

43. The *Jasohar* [Jessore] of the 22nd June strongly hopes that the "Suppressing sedition in India" Sedition Circular will, by inaugurating the policy of sympathy and conciliation succeed in stamping out sedition from India. It gives the paper great pleasure to find that the Government has been able to realise the fact that the rude and contemptuous treatment of Indians by officials often adds to discontent, and that the authorities are determined to make it a thing of the past. The steps that the Government propose to take against sedition will, the paper is sure, meet with universal approval.

JASOHAR,
June 22nd, 1910.

44. Referring to the subject of exterminating sedition, the *Star of India* [Arrah] of the 24th June has unqualified approval of the circular received from Government of India. It says that the noble views and sympathetic ideas with which it has been drawn up are praiseworthy.

STAR OF INDIA,
June 24th, 1910.

45. The *Samay* [Calcutta] of the 24th June refers to the Circular issued by the Government of India, and the instructions of the Government of Bengal based on that Circular, for suppression of sedition, and says there is much that is good and reasonable in the documents referred to. It approves of the suggestion that Local Governments should in the first instance warn persons who may be suspected of sedition, and thinks that if acted upon, it is likely to produce more good than what is achieved by hauling up a person or two before the courts and dealing severe punishments to them. It also approves of the suggestion of Sir Edward Baker that District Officers should take into their confidence the leading men of the district and ask their advice on all important measures, and that Government officials should freely mix with the public and disabuse their minds with regard to the motives of the Government. But in the opinion of the paper the portion of the Local Government's instructions dealing with the duties of the Government officers towards their sons and wards and of the teachers and professors towards their pupils is likely to cause undue hardship and requires considerable modification. However, the paper is glad that Government seeks the co-operation of the people, which

SAMAY,
June 24th, 1910.

will surely be not wanting if the small offences of the subjects be forgiven and not dealt with severely as now.

BASUMATI,
June 25th, 1910.

The circular for the suppression
of sedition.

46. The *Basumati* [Calcutta] of the 25th June, while agreeing in the main with the causes, extent and means of suppression, of sedition, as described in the Circular of the Government of India, says that it cannot fully agree with the view that the spirit of unrest has little economic basis. On the other hand it holds that the increase of want and the inability to find food for their families have turned the minds of the educated middle class, and have given rise to the present feeling of discontent and unrest. The paper further says that to chase and punish the anarchists, with whom no sane man has any sympathy, it is not proper to cut down the rights and privileges of newspapers. The policy of repression will never succeed in restoring peace.

BHARAT MITRA,
June 25th, 1910.

Friendship and suspicion.

47. The *Bharat Mitra* [Calcutta] of the 25th June, in criticising Home Secretary Sir Harold Stuart's letter to the Bengal Government says in way of preface that confidence must be created in the man with whom friendship is sought, no occasion must be given to suspicion. It is by adopting this principle that His late Majesty King Edward VII was able to make a tour through Ireland with the inveterate enemies of his race and family as his bodyguards.

Sir Harold's letter while so pleasing on account of its containing admirable suggestions for creating intimate relations between Government servants and the leaders of the people is vitiated by the note of suspicion sounded in one place of it which therefore requires a revision.

No doubt it is highly desirable that good feeling should be established between the people and the Government by the praiseworthy efforts of Government officials and the leaders of the people as pointed out in the letter, but the paper is unable to understand the advice given to officials, viz., to view with suspicion the endeavours of the leaders made in this direction with the best of motives. If any suspicion is found to lurk in them when dealing with the people there is great risk of their efforts not being crowned with success. What is desirable is therefore instructions to the officials whether given publicly or confidentially that they should win over the public by their open and straightforward dealing with them so that there may be uninterrupted peace in the country.

BIR BHARAT,
June 26th, 1910.

Governor-General's Notifica-
tion.

48. Supporting the orders of the Governor-General (contained in the recent notification on the duties of officials in fighting sedition) and giving unqualified praise to His Excellency's desire to restore peace, the *Bir Bharat* [Calcutta] of the 26th June says that it would do everything in its power to carry out the said orders, but would submit as follows:—

Thorns must accompany a rose flower and similarly the English education and European contact along with its advantages must bring its evils too, such as anarchism and the like. Horse is a very useful animal but it ceases to be so when it defies bridle. By opening the doors of the University to the youths of this country, the Government gave them English education, gave them opportunity of reading Bentham, Mill, Spencer, Voltaire, etc., and allowed them to write on political subjects as well as to criticise the actions of the official; and even a ruler like Lord Curzon declared that the Englishmen and Indians were fellow subjects of the British Empire.

These circumstances created aspirations in the educated middle class which received no check. How can then this effort of sudden bridling be successful? Man's mind when once grown independent is hardly controlled; will the Government easily succeed in its attempt? We heartily desire to see the success of Lord Minto's effort and it is our duty to help the Government, so far as we can, in the matter.

It appears from the notification that Lord Minto is very strongly against the Nationalist party and considers it to be criminal. But it is our belief that among the educated men fifteen out of every sixteen do not deem Nationalism to be so. Theft, dacoity, murder, bomb-throwing, etc., are crimes to everybody but many men do not and will not consider aspiration for self-government, desire for improving *swadeshi*, love for their people and the country as such; for the fear of imprisonment and fines people may

well remain silent, but many of them, we think, will not assist in checking the spread of the above ideas.

Perhaps our rulers do not know that we do not have the least knowledge of the movements of the bomb-throwing anarchists who do their work with such a wonderful secrecy that even their nearest relatives remains quite in the dark and find no occasion to suspect them.

These anarchist youths never discuss their views with anybody, never open their mind to any one, and do not care at all for praise or censure of the people; they take their countrymen to be fools and have no regard for the views of their parents. Is it an easy affair then to bring such men round the right path, or is it proper to punish their parents for their diabolical deeds? This will, on the contrary, create great discontent, for the parents we believe are quite innocent in this matter.

The Viceroy has advised his officers to work in co-operation and consultation with the Indians; but will they act up to this advice and consult our leaders? Many English officers entertain the idea of difference between themselves and the Indians, of rulers and the ruled, of conquerors and the conquered. Can Lord Minto's letter remove this idea? The people of India will be highly pleased if His Excellency endeavours to attain success.

The scheme to suppress sedition (by propagating the Government view) with the help of officers will also be largely unsuccessful, for they do not now command the respect which they did 30 or 40 years ago, and their expressions of loyalty might be considered by many to be mercenary.

49. Commenting on the circular above referred to, the *Hindi Bangabasi* [Calcutta] of the 27th June writes as follows:—

Governor-General's Notification.

We have said before and it is the fact that Lord Minto is not an advocate of repressive administration and he has reluctantly adopted it in extreme difficulties. But it is clear from the views which he has recently expressed that repression is now no more required. His Excellency has also expressly said in the circular that the Government officials should carry on the work of administration in co-operation with the Indians and this is the key-note of the circular.

There is no gainsaying that a large number of those who say many things against the Government, do so owing to some misunderstanding, and in the majority of cases seditious articles are also the result of the same.

If the Government fully and clearly explains what is seditious, there is no doubt that seditious writings will become rare in the newspapers. The circular gives us the hope that the warning policy will be followed in future.

We notice in the circular grave suspicion of the Viceroy on students and their guardians, who, His Excellency thinks, even knowing the criminal movements of students, do not warn them, nor give information to the authorities. Such suspicion is highly deplorable for the anarchic movement works secretly and it is not easy for the leaders or guardians to find its clue; still it can be said that the suspicion is not quite unfounded, for without finding a proof the Governor-General would not have directed the officers, in his circular, to impugn the guardians and leaders.

There is, however, no doubt that by taking action in accordance with the Government circular, the unrest in the country will disappear, and the people will be largely benefited.

50. *Apres* of a successor to the Hon'ble Mr. S. P. Sinha, the *Sanjivani*

"Who will be appointed to succeed Mr. S. P. Sinha?"

[Calcutta] of the 23rd June while admitting that the post should not be a monopoly of Bengalis, says that since Messrs. A. Chaudhuri and B. Chakravarti are the foremost barristers in India, the appointment should be given to one of these two gentlemen. No doubt it will mean a serious loss of income to the recipient of the office, but the paper hopes that Messrs. Chaudhuri and Chakravarti are too patriotic to mind such loss.

50. The *Tirhut Samachar* [Muzaffarpur] of the 23rd June quotes an article

Fraud in cloth trade.

from the *Abhyuday* of Allahabad in which the latter is very much pleased to see the Collector of Customs realising the importance of *swadeshi*, and also the fact that purchasers of indigenous goods are often deceived to buy foreign cloth bearing some such trade marks as "*Bande Mataram*," "*Swadeshi Kapar*," etc., has attracted that

HINDI BANGABASI,
June 27th, 1910.

SANJIVANI,
June 23rd, 1910.

TIRHUT SAMACHAR,
June 23rd, 1910.

officer's attention and that he has asked the European cloth merchants to see that all pieces of foreign cloth with such trade marks as "*Swadeshi*," "*Bande Mataram*," etc., should have the name of the place of manufacture printed thereon in the same character.

SAMAYA,
June 24th, 1910.

51. The *Samay* [Calcutta] of the 24th June says that Manchester cloth is sold in the Indian markets with the seal of "*Swadeshi*" upon it, that match-boxes are often seen with "*Bande Mataram*" or "*Swadeshi*" printed upon them, and that English shoes also are marked "Cawnpore made" or "Agra made." The same is the case with slates of foreign manufacture. Ordinary people are deceived by these false marks, taking the articles to be *swadeshi* goods. The paper hopes that, with a view to protecting indigenous manufactures, Government will teach these dishonest traders their responsibility and earn the gratitude of the Indians.

TIRHUT SAMACHAR,
June 23rd, 1910.

52. The *Tirhut Samachar* [Muzaffarpur] of the 23rd June highly praising Sir Edward Baker for his merciful action in ordering the release of the coolies who were wrongly sentenced on the charge of attempting to wreck the Lieutenant-Governor's special train, prays for His Honour's long life, and says that it is on account of such just administrators that good relations can permanently be maintained between the rulers and the ruled.

PRASUN,
June 24th, 1910.

54. The *Prasun* [Katwa] of the 24th June approves of the action of the Lieutenant-Governor in requesting several theatres to stop for a time the performance of some plays which are calculated to create racial hatred and says:—

We are fortunate in having a Lieutenant Governor in the person of Sir Edward Baker. If instead of the policy of persuasion, His Honour had taken violent steps, such as arrest, imprisonment and search, the result would not have been good. Repression cannot win the hearts of the people. They are always amenable to kindness, forgiveness and sweet words.

MARWARI,
June 24th, 1910.

55. The *Marwari* [Calcutta] of the 24th June says that if the Government, persuaded by foreign merchants, will impose a tax on indigenous tobacco which is not a luxury but a necessity to the people of this country like articles of food, the hearts of the Indians will be filled with discontent and, therefore, it is not advisable to do so.

DAILY HITAVADI,
June 24th, 1910.

56. The *Daily Hitavadi* [Calcutta] of the 24th June refers to the Government Resolution modifying the old rule which required the signature of the Civil or the Presidency Surgeon on the medical certificates of non-gazetted officers, and henceforth making the securing of such a certificate optional with the head of the office, and thanks the Government for this little relaxation of the rule in the case of officers with small salaries. There is not the least doubt that the poor clerks will show their gratitude for this.

PRATIKAR,
June 24th, 1910.

56. The *Pratihar* [Berhampur] of the 24th June is sorry to find that the Frontier Province has not yet been rid of the raids of Pathan dacoits. The paper is also greatly concerned to hear of the capture of two Indians by these Pathans, and asks the Government to ransom them before long.

DAILY HITAVADI,
June 27th, 1910.

58. The *Daily Hitavadi* [Calcutta] of the 27th June writes:—

"Frontier Outrages." The North-west Frontier Province has of late been the happy hunting ground of Pathan robbers and their outrages are mostly directed against Hindus. We, therefore, suggest that the Government should allow all loyal Hindus of that Province to carry arms so as to be able to defend themselves against the Pathans. We also approve of the suggestion made by *The Tribune* of Lahore that the Government should have the Province colonised by retired Punjabi and Gurkha sepoys who will thus form a bulwark of defence against the Pathan dacoits.

JASOHAR,
June 25th, 1910.

"Conferring
in Jessore."

59. The *Jasohar* [Jessore] of the 25th June thanks the Government for having conferred the title of Rai Bahadur on Babu Radhika Charan Datta of Jessore and Babu Kiran Chandra Ray of Narail, but says that it

would have been more pleased if the latter gentleman who is a zemindar, were made a Raja.

60. After pointing out how owing to mismanagement, the fact that Friday, the 24th, was to be a holiday in observance of the King's birthday could not be formally announced

The Honours' List.

to the clerks of all the Government offices in Calcutta in due time for them to reap the full benefit of this order, the *Daily Hitavadi* [Calcutta] of the 25th June goes on to comment thus on the new Honours List:—

The distribution has been very profuse but Bengal has almost been ignored altogether. Sir Henry Eggar's knighthood is most welcome; but why does not Dr. Rash Bihary Ghosh, the foremost of Vakils, get a knighthood as well? Raja Manmatha Nath Ray must feel great satisfaction at his new honour—a satisfaction in which we share. But why is Kumar Sarat Chandra Singh of Paikpara still a Kumar and not a Raja? And are there no men in Bengal worthy to be Mahamahopadhyayas—men like Ajit Nath Nyayaratna or Pramathanath Tarkabhusan for example? Retired Bengali District Judges are now all being created Rai Bahadurs—surely that is not a sufficient distinction for officers of their status. And should not Raja Binay Krishna Bahadur and Raja Peary Mohon Mukherji, both or either of them, be raised to the higher title of Maharaja? It is a matter for rejoicing that Raja Jagat Kisor Acharya Chowdhury should have been given that title. But is not Babu Brojendra Kisor Acharya Chowdhury worthy of the same honour? Thus it appears that among the Bengali Hindus the honours have not been adequately or properly distributed this year. The Musalmans have fared better. Nawab Abdul Jabbar's distinction is a belated one, but a happy choice all the same. Nawab Khaja Muhammad Yusuff of Dacca is also to be congratulated on his honour. Nawab Salimulla is no longer the one Nawab of Dacca.

The police have come in for special recognition in the Honour's List this time. Mazharul Hakk of Midnapur and Lal Mohon Guha (though only an Inspector of Police) have been created Khan Bahadur and Rai Bahadur respectively. After this who will say that the Hindu in Bengal is at enmity with the Musalman? These two officers may be compared to twin roses on the same stalk. They have shared common joys and sorrows and together they share honours now. We do not envy them, but are somewhat surprised. We do not mention the other police officers who have obtained recognition in this list. These two names are enough to give an idea of the general principle which governs the selection of names.

In conclusion there is nothing novel in this list which can make it worthy of ranking creditably as Lord Minto's last distribution of honours.

61. The *Nayak* [Calcutta] of the 27th June writes:—

The Birthday Honours.

There has been quite a flood of titles on the occasion of the King-Emperor's Birthday. Srijut Manmatha Nath Ray Chaudhuri of Santosh has been made a Raja. Well, his reward has come at last and we are glad that it has. Lal Mohon Guha, the well-known Inspector of Police of Midnapur, has got a Rai Bahadurship. From the untiring way in which he had worked and the ability which he had shown, we knew long ago that he was sure to be made a Rai Bahadur. By the way, we hear that this newly-created Rai Bahadur has married his daughter to a man who figured as an accused in the Bajitpur *swadeshi* case and had for some time to accept the hospitality of the Government.

62. The *Daily Hitavadi* [Calcutta] of the 28th June publishes a letter

"Words of an old man."

purporting to be written by an old man, in which the writer after referring to the Nimtollah fire enquiry, and the punishment of two European officers, says that many have not seen Government awarding reward to competent officers relying upon the report of a commission. But there is no more this regret. The two police officers, who made themselves famous in the Midnapore bomb case, incurred the wrath of the public. The rumour spread all round that they fabricated false evidence and oppressed the people in various ways for the cases. A commission of enquiry was appointed, which carried on its investigation in private. Who knows which way flows the current of politics? The lay public did know the result of the enquiry. Then came on the shower of honours. Inspector Lal Mohan became a Rai Bahadur and the Superintendent

DAILY HITAVADI,
June 25th, 1910.

NAYAK,
June 27th, 1910.

DAILY HITAVADI,
June 28th, 1910.

Moulvi a Khan Bahadur. And it will not any more be difficult to judge of the result of the enquiry from this shower of honours.

III.—LEGISLATION.

BHARAT MITRA.
June 25th, 1910.

63. Referring to the possibility of the passing of a law at an early date to suppress speculation in silver, opium, grain, etc., in the United Provinces, the *Bharat Mitra* [Calcutta] of the 25th June thinks that speculation should be suppressed throughout India as nothing is more demoralising than this sort of gambling.

VI.—MISCELLANEOUS.

DAILY HITAVADI.
June 22nd, 1910.

64. The *Daily Hitavadi* [Calcutta] of the 22nd June strongly supports the idea of the new coins to be minted with the figure of King George bearing inscriptions in Nagri as well as in Persian characters: else an invidious partiality is manifested for one section of the community. And as a matter of fact Persian characters alone are no longer in use in any of the courts of British India.

HITVARTA.
June 23rd, 1910.

65. In supporting the prayer of the Kashi Nagari Pracharini Sabha that new coins to be struck should have the value indicated on them in Dev Nagri character as well, the *Hitvarta* [Calcutta] of the 23rd June says that the Hindus would be pained if this timely prayer be not acceded to. The paper wants the above Sabha and the Eklipivistar Parishad (Calcutta) to rouse public opinion in the matter.

SATYA SANATAN DHARMA.
June 27th, 1910.

66. The *Satya Sanatan Dharma* [Calcutta] of the 27th June hopes that Government will see its way to have the value on coins indicated in Nagri as it involves no heavy expense or any complication of political questions.

KALYANI.
June 22nd, 1910.

67. In an article contributed to the *Kalyani* [Magura] of the 22nd June, Babu Syamlal Goswami deploras the enormous increase in the import of foreign goods into India, especially of *belati* cloths and salt. The writer wonders how after taking the *swadeshi* vow Hindus and Musalmans can so far demean themselves as to use *belati* salt which is refined by the blood of cows and pigs. It is a pity, says the writer, that even after all that the leaders of the people have preached and all the hardships which the nine deported patriots have suffered, Bengalis should still go on using foreign goods. Some people erroneously hold that the Government is against *swadeshi*; but that cannot be, for the Government has always been favourably disposed towards it. *Swadeshi* has nothing to do with anarchism which is supported only by a few men who are traitors to their country. The writer concludes by exhorting his countrymen to be up and doing in advancing the *swadeshi* case.

SANJIVANI.
June 23rd, 1910.

68. The *Sanjivani* [Calcutta] of the 23rd June refers to the patriotism of Her Majesty Queen Mary, who never uses anything which is not made in England and who on the occasion of her wedding had her trousseau made up entirely of articles of British manufacture although better and at the same time cheaper foreign-made articles were available, and argues that if the Queen of a rich country like England can show such self-sacrifice, people of a poor country like the India ought to follow her noble example all the more.

BIR BHARAT.
June 26th, 1910.

69. The *Bir Bharat* [Calcutta] of the 26th June persuades its countrymen to follow the noble example of the Queen who is strictly for *swadeshi* and does not use, so far as possible, any article made outside England.

Those who are really men, says the paper, never hanker after foreign goods, discarding the productions of their own country and when so much encouragement to the manufacturers is required in a wealthy country like England, is it not necessary for Indians to sacrifice a little of their individual tastes in order to help the poor artisans of the country.

70. The *Sanjibani* [Calcutta] of the 23rd June understands from the *Bengalee* that the daughter of Rai Lal Mohan Guha Bahadur, the well-known Police Inspector of Midnapore, has been recently married to Babu Trailokya Nath Ghosh who was convicted and sent to jail in connexion with the Bajitpur *swadeshi* case. So then, says the paper, Lal Mohan Babu has got a *swadeshi* convict for his son-in-law. What will Midnapore say to it?

SANJIBANI.
June 23rd, 1910.

71. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 25th June referring to the announcement in the *Bengalee* of a marriage between the daughter of Rai Lal Mohan Guha Bahadur, Inspector of Police of the Midnapore Bomb Case notoriety and Trailokya Nath Ghosh, a man once sentenced to some months' rigorous imprisonment in connexion with the Bajitpur *swadeshi* case. Considering how the police and *swadeshi* stand in a relation of mutual antagonism, one must say the union is a somewhat unnatural one. But all the same, may all good be the lot of the new couple in future.

DAILY HITAVADI,
June 25th, 1910.

72. Referring to the proposal of an Indian Museum on the bank of the Thames as a memorial of His late Majesty King Edward VII the *Hitvarta* [Calcutta] of the 23rd June sees no benefit to India from such a museum.

HITVARTA,
June 23rd, 1910.

73. Referring to Lord Morley's letter to Mr. K. G. Gupta communicating Their Majestys the King and Queen's appreciation of the deep loyalty displayed by the Hindus all over India in observing the funeral day of His late Majesty Edward VII, the *Tirhut Samachar* [Muzaffarpur] of the 23rd June writes:—Everybody will feel great delight on finding himself being well spoken of by the King. The Hindus of India offer their heartfelt thanks for it; but to tell the truth they did nothing particular to deserve such a kind notice from their Sovereign as they did only their duty, for loyalty is an inborn characteristic of the Hindu. It has given them grievous disappointment to become, of late, an object of suspicion on account of the mischief done by a handful of rash and wrong-headed youths. The Hindus pray for kind and sympathetic attention from the King and their burning heart will be cooled by His Majesty's impartial favour and mercy.

TIRHUT SAMACHAR.
June 23rd, 1910.

74. Referring to the speech of Mr. Botha in which he spoke of the exclusion of Asiatics, the *Hitavarta* [Calcutta] of the 23rd June asks, Cannot Lord Minto say in reply that it is the duty of the Indians to unite and form one nation to protect the British flag, to be loyal to their King and faithful to their country and to give the Colonists tit for tat? Should the Government of India have the courage to say this it will have the support of all Indians. But is it possible!

HITVARTA,
June 23rd, 1910.

75. The *Sanjivani* [Calcutta] of the 23rd June refutes by a curiously fallacious argument the statement made by Mr. Balfour that self-Government never existed in the East. The paper is surprised to find Mr. Balfour saying so when it is well-known that the ancient Hindu kings used to rule their peoples according to the laws of Manu, and that the Musalman kings of old used to observe the tenets of the Koran in governing their kingdoms.

SANJIVANI.
June 23rd, 1910.

76. The *Hitavadi* [Calcutta] of the 24th June writes:—
For some unknown reason a number of English politicians always affirm that the East is quite unfitted for self government—that the grant of self-government will injure rather than benefit Eastern nations. This is the theory trotted out repeatedly to make us desist, when we agitate and press for self-government. Lord Curzon was an advocate of autocracy and an opponent of self-government. And though Lord Morley does not share Lord Curzon's views, he also has said that it would be a mistake to imagine that because the fur-coat is a handy garment in Canada, it would be equally useful in India. He has also repeatedly said that so long as he continues in charge of Indian affairs, he will be no party to introducing here the colonial form of self-government. At the same time, though Lord Morley has said all this, His Lordship has

HITAVADI,
June 24th, 1910.

also in practice admitted the necessity of associating the representatives of the public with the work of administration. But there are other worthies who would hesitate even to concede this much.

The condition of Egypt was lately discussed in the House of Commons, and in the course of the discussion Mr. Balfour, the Unionist leader, expressed the opinion that neither Egypt nor any other oriental land had ever shown even the slightest fitness for self-government. Those countries in their palmy days in the past were governed autocratically, and it was for their good that they were being governed autocratically now by the European Powers. So it appears that Mr. Balfour too is an advocate of autocracy for Eastern lands. To explain why he has come to hold this view, one has to recount the recent history of Egypt.

That country has been now in the occupation of the English for 30 years. The English have publicly stated that they will withdraw from the land as soon as the Egyptians are fit to be trusted with their own government. This is the basic fact of the English occupation. During these three decades the English have established Legislative and Executive Councils, and gradually conferred on the Egyptians some small political rights. But of course they are still far, very far, from anything fit to be called self-government. At the same time, the new awakening all over the East has come over Egypt also. Under its influence Persia and Turkey have overturned their old autocratic systems of rule. India also has come under its influence, as Lord Minto himself has admitted. Naturally therefore the new spirit has been at work in Egypt as well—and a National party has been created there who demand a full measure of self-government. This party has come to be so strong now, that even the Legislative Council hesitates to go against it. At the same time what Government wants is to keep the Nationalists in check. Thus has trouble come about.

The Egyptian Government lately proposed a Press law for better controlling the press. This law was rejected by the Legislative Council—some other proposed legislative measures have met with a like fate. Government now therefore ignores the Legislative Council, and is promulgating these laws through the Executive Council. As if these were not troubles enough for Government, Mr. Roosevelt, ex-President of the United States, during his recent visit to London, reproved England for her methods of rule in Egypt. He holds that, all assertions to the contrary notwithstanding, England must continue in occupation of Egypt for an indefinite length of time. If that be so, the Nationalist agitation must be sternly put down there. The Government is now giving the Egyptians too free a rein, so that they are getting arrogant and have betaken themselves to political murders. These outrages must be suppressed, and peace restored to the land first of all. The nation which took to murders for attaining self-government was unfit for that right.

The reader of course remembers what a sensation has been caused in England by these utterances by Mr. Roosevelt. Coming from an ex-President of a republic and a natural supporter of democracy, this upholding of autocracy has naturally been most pleasant to many people. Egypt has now come to attract public notice. The Unionist party has decided to make political capital of this question of the state of Egypt as against the Ministry. Hence the debates in the Commons, to which reference has already been made, and in the course of which as already stated Mr. Balfour gave his views about the unfitness of Eastern nations for self-government.

Mr. Balfour holds that self-government should not be conceded to oriental countries, because they attained to greatness when they did not possess self-government. There was no system of self-government in Egypt when she was at the height of her civilisation, and therefore there should be none there now either—this is Mr. Balfour's argument. But what was the system of government in England when the foundations of her greatness and her over-sea dominions were laid first? Does that system of government still survive? Again, how does Mr. Balfour conclude that Egypt, when she rose to greatness under autocracy, would not have risen to still greater heights under a self-governing system? Has Mr. Balfour forgotten the amount of agitation and struggle which his own countrymen had to go through before

attaining their present rights? And why should not that which was good for England be good for Egypt as well? Suppress assassinations and unrest by all means, but why should you say that the Egyptians are unfit for self-government?

It may be urged that the English people did not gain their political rights in a day—three centuries of persevering effort and the gradual spread of knowledge and education brought England to the goal of self-government. This is true. But at the same time Japan is an example of speedy rise and progress. And Persia and Turkey have uprooted ancient systems of autocratic rule in very short periods of time. The fact is when a wave of feeling passes over a land, there are some bound to be carried away by its impulse into devious paths. That is no reason for accusing the entire population of unfitness. Mr. Balfour declares that no Eastern land ever had any system of self-government, evidently in ignorance of the system of village self-government which existed in India in the days of Hindu rule. We would not mind Mr. Balfour having his own views about self-government, but for the fact that he is unjustifiably declaring the East unfit for this boon.

What Mr. Balfour and men of his ways of thought ought to remember is that what is good, is good for all. If liberty is good, it is good both for West and East. Of course there will be minor differences of detail. But it is merely an exhibition of narrowness on Mr. Balfour's part to declare the East totally unfit for self-government. It is not a token of greatness to keep a nation for ever in the chains of autocracy, and then to declare it unfit for self-government. He should remember that men at whose feet he can sit with advantage for many years have admitted the desirability of extending to the East the precious boon of self-government enjoyed by the West.

77. The *Sanjibani* [Calcutta] of the 23rd June asks whether or on the insinuation made by the *Englishman* that Lord Morley is purposely delaying the appointment of a Member for Commerce and Industry because he wishes to give the post to a favourite of his, amounts to sedition.

SANJIBANI,
June 23rd, 1910.

78. The *Bharat Mitra* [Calcutta] of the 25th June is surprised at the audacity of the *Englishman* in publishing a libel against Lord Morley to the effect that his Lordship has kept the office of the Member for Commerce and Industries vacant in the Governor-General's Council so long simply to give it to a friend of his own.

BHARAT MITRA,
June 25th, 1910.

79. The *Darus Saltanat* [Calcutta] of the 24th June points out the evils of the present-day system of imperfect education and says it is totally wrong to receive education with a view to secure appointments only, and that this very wrong idea has reduced us to our present condition. The paper further observes that the object of the present day students, is to obtain university diplomas without caring to acquire real knowledge or general proficiency.

DARUS SALTANAT,
June 24th, 1910.

80. The *Hitavadi* [Calcutta] of the 24th June would have Indian emigration to South Africa wholly stopped. It does not favour half-measures like the posting of Indian Government agents in that country to look after the Indian coolie. No encouragement ought to be afforded to men who will use the coolie for their own purposes and yet would grudge him decent treatment.

HITAVADI,
June 24th, 1910.

81. The *Samay* [Calcutta] of the 24th June refers to the incident that on Friday last, some 36 parcels arrived at the Sealdah Station addressed mostly to superior railway officers. Some of them were addressed to outsiders also, Pandit Sivanath Shastri being one of them. Opening the parcels, it was seen that each of them contained three plantains with letters in English and Bengali enclosed. The substance of the English letter is, "Dearest, I send you this present and hope you will accept it," while that of the Bengali letter is "The sender has been ordered by Almighty Providence to send this present." Neither the letters nor the parcels contained the name of the sender. The matter is under enquiry by the police.

SAMAY,
June 24th, 1910.

DAILY HITAVADI,
June 24th, 1910.

82. In an article headed "Habarttaba" which is only the word "Barttabaha" written in an inverted order, the *Daily Hitavadi* [Calcutta] of the 24th June refers to the letter of Kalimohan Sen published in the *Empire* and says:—

We see behind this infant newspaper the shadow of a particular person or why such lots of advertisements? The object of advertisement is surely to attract popular notice. But the Sheristadar of the Alipore Judge's Court, and Registrar Fink of the High Court have both invariably shown kindness to papers which, it may be said, have no subscribers. The honey, the intoxication of which has made Kalimohan Sen turn into a "loyal" man worth Re. 1-4,—a small portion of that honey may make many papers of Kalighat and Bhowanipur turn "loyal" worth Rs. 1-8. We were on the point of unveiling the mystery of this advertisement, when Kalimohan Babu himself surrendered. He has said there is no political discussion in his paper. But is the article headed "Past and Present" published in the *Barttabaha* of the 21st of June, free from any political connection? The writer in that has distinctly spoken of the independence of Hinduism, has found fault with European education and civilisation of the present age. Is this not politics? Why should we say how we should chastise, when our own Shastras have trumpeted forth the chastity of "Ahalya, Draupadi, Kunti, Tara and Mandodari! Is not the chastity of the *Barttabaha* of the same kind? Hutom also has sung—

"Oh, Calcutta, the city of wonders."

(Here), coudung smiles when its cakes are burnt! Oh, the unity!"

MUHAMMADI,
June 24th, 1910.

83. The *Muhammadi* [Calcutta] of the 24th June has an article headed "An inaudible cry" in which after dwelling on the duties and obligations of the subject and the

An inaudible cry.

King respectively, it refers to the prevalence of dacoities which has rendered life and property insecure. It says that this insecurity is due to the gradual weakening of the people and the operation of the Arms Act which has disarmed the whole population, who are therefore unable to offer the least resistance to dacoits. The paper hopes that Lord Minto will kindly relax the rigour of the Arms Act and find out the means to protect the people from the hands of dacoits.

KARMAYOGIN,
June 24th, 1910.

84. The *Karmayogin* [Howrah] of the 24th June has an article headed "Our problem," in which it says the problem before us is whether we should live or die. The cause of

our daily growing poverty, continues the paper, is not ourselves alone, but is also the decree of Fortune. It then deals with the past glory of India, its height of civilisation, and the success of its arts and manufactures, and says that the real problem is the starvation of this nation, of the people of the land, well-created, fertile and green with crops. The average annual income of the people is only Rs. 19, while the average expense is far greater, hence the food problem is a serious one, and everybody should do his best to solve it. All save the people of this country know that a person should himself gather his own food.

The *swadeshi* agitation, continues the writer, will solve the problem. In it there is no hatred or jealousy, no passion or excitement, only an attempt to stop the cry of the hungry. This *swadeshi* agitation is the only means, the only hope, of saving Bengal's life. In an auspicious moment God preached the news of this agitation before the hearts of this fallen people. This *swadeshi* agitation, a child of five years, kindled a ray of hope in the heart of this lifeless people. *Bande Mataram*—the mother's name was sung in all quarters, and all men, including children, and old men came to know that there was our mother, the country, and found pleasure in the worship of her feet.

The labourers of Aryavarta were aroused. The weaver once again worked his loom; the smith once again opened his smithy, the potter once again was at his wheel. In this way, with heart full of high hopes the manufacturers and the agriculturists were at work, the Babus were hawking in the villages the coarse cloths produced in the country enriching the Parsis of Bombay—without food, without clothes, they took upon their shoulders bales of coarse country-made and cloth, our mother—the country—smiled. Mills were started with foreign-made accessories and furniture. The Banga-Lakshmi Cotton Mill, the standard of Bengali victory, was established.

The untouchable foreign salt disappeared. Even the greedy Brahmin questioned if the salt was *swadeshi*. Seeing all this, hope arose in hitherto hopeless hearts.

But the ear no more enjoys the sweet sound of *Bande Mataram*, no more is heard the song of *Jay jabe jiban chole*, etc. (No matter if life goes). No more is the vow of *swadeshi* taken in the name of the mother on the banks of the Ganges. All is silent; the *swadeshi* agitation has ceased. Again foreign goods are in use; the market is full of them; but why? Is the food problem solved? The weavers are again alarmed at approaching starvation; the artisans again see before them the sea of misery. Where are the leaders now at whose words the youths of the country ceased to follow the path of their forefathers and have taken to independent professions?

Where are those who took so much credit by holding before the simple young men the ideas of Western education as a solution of the problem in question? Their energy burst like a boil, it died out the next moment. But has the problem been solved—that all is silent now? Is the poverty of the poor removed? The food problem remains as before. Those who sacrificed their all for the country, have gone away leaving behind others who showed their zeal for a time and served their own ends by sucking the country's blood. The problem remains a problem still—only the poor have been deceived, the simple have suffered and the country has sunk down.

Still there is time; no more place any hope in those who so long rent the skies with the cry for the mother-land but who have now closed their lips and taken shelter in their nests. If you have known what is good for you, if you have realised what is good for the country, do not lose what is good for what is agreeable. Our mother is the mother of all and not of any individual self like you or me. Hence whoever neglects the mother commits sin. The golden temple of the mother has opened its doors—the mother with her ten weapons has stretched out her hand to grant boons. Surrender your life at her feet, the food problem will be solved.

85. In continuation of the article headed "The present era of work" the *Karmayogin* [Howrah] of the 24th June deals with the "Brahmin and the labourer" in the course of which it says that, in imitation of the West, this apish nation have established the Dharma Muhamandal and such other associations, but not a hundredth part of the energy and devotion of the West is to be found here. One is simply struck with admiration at seeing the life and work of the heroes of the West, but everything that the apish Bengalis take up at last ends in smoke.

In reference to boycott the article says that this was resorted to in imitation of the Americans, who through boycott accomplished the deliverance of their country. But those who talked loudest could not spend even five rupees to buy country-made cloths, while to crown their *swadeshi*, they spent thousands in the purchase of motor-cars.

Then, the writer continues, came the secret societies. They are in Russia and they must be here. Be martyrs, show your heroism by secret murder and the youths ran to all quarters with revolvers in their hands. Some one recommended recourse to guerilla warfare and deliverance of the country by fighting with the English, and a number of wicked men fell upon their unarmed and innocent countrymen for their alleged fault of being traitors to their country. But who are you to punish them? Are they the traitors or are you? What did you do to enlighten those ignorant people? For a day or two you asked them to be *swadeshi*; but, ignorant as they were, they failed to comprehend the true meaning of *swadeshi* and at once you marked them down as traitors who should be punished. The writer then says that those who wanted to be the deliverers of their country have now fled from the field at the sweep of the kite. There is again the cry for the revival of religion. But without measuring their own strength some persons have appeared on to the field of work and attempt to rouse the sleeping lion. But weak as they are, they should work within their own sphere and must not try anything beyond their power. The writer then concludes by saying that the frogs of the well are about to measure the sea. Without education, without power, without devotion, without sacrifice, the leaders of the country try to serve their selfish ends at every step and put others in danger by.

KARMAYOGIN.
June 24th, 1910.

persuading them to adopt their policy. Of what use is he, the writer asks, who displays fear, doubt and hesitation at every step and wants to deceive the world by covering them with the garb of policy.

JASOHAR,
June 25th, 1910.

86. The *Jasohar* [Jessore] of the 25th June writes:—

"An Association for the protection of the national interests of the Hindus."

Ere yet had the terrible incidents of Jamalpur have passed out of our mind, they are going to be repeated in the district of Jessore. The reports of the riots at Khalia Kharichan in Magura fill our mind with many a dark foreboding regarding the future of the Hindus. While the Musalman population of the country is increasing steadily, the Hindus are diminishing in numbers and fast losing the influence they used to possess. What with the caste-system which makes the Hindus selfish and unsympathetic, and what with the influence of Western education, a sort of animosity has come to exist between the different classes of Hindus, and internal dissensions have become the order of the day. People of the lower strata are now raising their heads and are trying to secure their just rights and privileges, which they know are God's gifts to them; and the members of the upper classes, blind to their own interests, are sitting idly and growling now and then at the former, who, they think, have become arrogant. As for low class Musalmans, they are hated and despised by high class Hindus.

The riots of Khalia Kharichal show that it was only due to the strength begotten of unity that the Namasudras could defend themselves against their Musalman assailants. We doubt whether any other section of the Hindu community would have been able to defend itself in a similar manner. And yet these Namasudras are treated most shabbily by the Hindu community. Unity is a thing which the Hindus ought to learn from their Musalman brethren. We, therefore, suggest that there should be a Hindu League just as there are the All-India Moslem League and the Anglo-Indian Association. We do not think this will widen the breach between Hindus and Musalmans. On the contrary, we are confident the league will bring the two communities into more intimate relations with each other.

BIHAR BANDHU,
June 25th, 1910.

87. The *Bihar Bandhu* [Bankipur] of the 25th June publishes the report

of an interview alleged to have taken place between a representative of the *Times Democrat* and Lord Minto, and remarks as follows:—In

reply to the representative's question, Lord Minto repeated almost the same views as are generally expressed by other Anglo-Indians; we desire to review the utterances of His Excellency but the time is not suited to independent criticism. But we beg to draw the attention of the Viceroy to the number of Government appointments held by the natives of the soil. The posts like those of ticket-collectors, goods clerks, signallers, etc., were in the past within the reach of the Indians of scanty education, but these days, even well-educated Indians hardly get them. Almost all ticket-collectors and guards are found to be Eurasians.

BANGAVASI,
June 25th, 1910.

88. The *Bangavasi* [Calcutta] of the 25th June refers to the circular

issued by Lord Minto and the interview granted by his Excellency to Frank G. Carpenter of America. It also alludes to the spirit of sympathy and co-operation that is to be found in the circular and to what His Excellency spoke to Mr. Carpenter about India. It is glad that His Excellency recognises the just rights of the Indians and thanks His Excellency as well as Sir Edward Baker for the spirit of conciliation displayed in their circulars. It agrees in the view expressed in the circulars that some people write against the Government without being able to know their real motive or purpose. It approves of the suggestion that in such cases, the motive and the purpose of the Government should be explained and also suggests that newspapers writing seditious articles should in the first instance be warned.

The paper regrets that His Excellency should suspect the loyalty of the parents and guardians of students, inasmuch as the spirit of murder and anarchism is always cherished in the strictest secrecy. It is not proper, therefore, to hold the parents guilty when they are unable to divine the the secret doings of their sons.

The paper hopes that on the eve of his departure Lord Minto will consider about the Press Act. For its object has been served, the guilty have been punished. But this Act may cause serious loss to literature. It is hoped that Sir C. Hardinge, the Viceroy elect, will reconsider the propriety of continuing this Act, for, it was in the time of his grandfather that the growth of Bengali literature began. Lord Minto is silent about *swadeshi*, the only means of improving the industry and manufactures of India and the only means whereby Indians may secure their daily bread. But is it too much to hope that Sir C. Hardinge will find time to consider the matter favourably and to facilitate the growth of *swadeshi*?

89. "You will do the greatest service to the State if you shall raise not the roofs of the houses but the souls of the citizens for it is better that great souls should dwell in

Edward Memorial.

small houses rather than for mean slaves to lurk in great houses."

The *Bihar Bandhu* [Bankipur] of the 25th June which quotes the above words of Epictatus is against erecting stone-statues of the late King and recommends that the Edward Memorial should be given the form of such institutions as may contribute towards the advancement of the people. The following are some of the suggestions for the King's Memorial on behalf of the people in Behar:—A hostel for Beharee students in Calcutta; an ayurvedic medical college; colleges for commercial and industrial education; improvement of the orphanage at Monghyr.

90. Noticing the appointment of the Duke of Connaught as Governor of

A member of the Royal Family
as Viceroy of India.

the South African States, the *Bir Bharat* [Calcutta] of the 26th June observes—It is a long cherished desire of the people of India that the Duke of Connaught, a member of the British Royal Family and a son of the late great Queen Victoria, be made India's Viceroy. What harm is there if this desire of the Indians be fulfilled? Whomsoever the King may send to India as his Viceroy, we shall heartily respect and obey him, but it would give great satisfaction to the Indians to have one of the Royal Family as His Majesty's representative.

91. With reference to the proposed erection of a statue to Lord Kitchener, the *Daily Hitavadi* [Calcutta] of the 29th June says:—

Lord Kitchener's statue.

Lord Kitchener could not secure the Viceroyalty of India but seventy two thousand rupees have been subscribed for his statue which the executive committee thinks sufficient for the purpose. India is like the proverbial Kalpadruma* which showers money whenever shaken. However, the statue will come in five or six years when a ceremony will no doubt be held.

*One of the wishing trees of heaven.

But the statue will afford another resting place to the kites and the crows. Along with the erection of the statue, why should not there be an arrangement for its protection?

URIYA PAPERS.

92. A Khurda correspondent of the *Utkaldipika* [Cuttack] of the 18th June

Wanted a Munsif's Court in
the Khurda subdivision of the
Puri district.

writes to say that the absence of a Munsif's Court in the Khurda subdivision of the Puri district is a great grievance of the people of that subdivision, who find it very difficult, expensive, and otherwise inconvenient to go with witnesses to Puri to conduct civil suits there. Several petitions on this subject have been submitted to the authorities by the people of that subdivision, but all of them seem to have ended in nothing. The writer therefore requests the editor to take some steps in the matter, so as to have the grievance of the people of Khurda in this respect redressed.

93. The *Utkaldipika* [Cuttack] of the 18th June is glad to find that the

The revision settlement opera-
tions in Orissa.

Utkal Association has resolved to move the Settlement authorities on the subject of establishing Settlement Courts at Cuttack, Kendrapara and Jajpur for deciding suits under section 106 of the Bengal Tenancy Act, so

BIHAR BANDHU,
June 25th, 1910.

BIR BHARAT,
June 26th, 1910.

DAILY HITAVADI,
June 29th, 1910.

UTKALDIPIKA,
June 18th, 1910.

UTKALDIPIKA,
June 18th, 1910.

far as the district of Cuttack is concerned, in view of the inconvenience of parties in obtaining the assistance of pleaders and mukhtears in Settlement Courts established in remote rural tracts. This matter was dealt with in a previous issue of this paper, and was reported in paragraph 83 of the Confidential Report on Native Papers for the week ending the 4th June 1910.

UTKALDIPKA,
June 18th, 1910.

94. Referring to the Government resolution on the administration of the Jail Department in Bengal for the year 1909, the *Utkaldipika* [Cuttack] of the 18th June observes that the working of that department on the whole is now going on more satisfactorily than before, though this satisfaction is qualified by the fact that the mortality of 24 per mille in the year 1909 compares unfavourably with the mortality of 17 per mille in the year 1907.

The administration of the Jail Department in Bengal satisfactory on the whole.

UTKALDIPKA,
June 18th, 1910.

95. The *Utkaldipika* [Cuttack] of the 18th June complains that many mistakes are found in the *khatians*, which are now distributed to zamindars and raiyats in several places in Orissa. after the completion of the proceedings under section 103 of the Bengal Tenancy Act, though it is glad to find that the settlement officers concerned are prompt in correcting those mistakes whenever they are brought to their notice by the zamindars or raiyats concerned.

The revision settlement operations in Orissa.

UTKALDIPKA,
June 18th, 1910.

96. The *Utkaldipika* [Cuttack] of the 18th June approves of the decision of the Calcutta High Court in favour of not attaching a one-anna stamp to a receipt given by an officer of a Company for money taken by him from the Treasurer of that Company for the purpose of paying to another person, which question had recently been referred to that Court for opinion.

A High Court decision approved.

UTKALDIPKA,
June 18th, 1910.

97. The *Utkaldipika* [Cuttack] of the 18th June learns from one of its correspondents that a temporary kanungo belonging to the Revision Settlement Department in Orissa, while distributing *pattas* to the raiyats of village Bahugram and the neighbouring villages in the Cuttack district, demanded and extorted a bribe of two pice to two annas per each *patta* and thereby put the raiyats of those villages to great trouble and harassment. The President of the local Chaukidari Union submitted a petition on the subject to the Magistrate of Cuttack, who sent the petition to the Settlement Office. An enquiry is going on regarding this matter, and many facts against the said kanungo are coming to light, though the result of the enquiry is not yet known. The writer hopes that the Settlement Officer concerned will take proper steps to prevent such oppression and deal out condign punishment to the man at fault. The writer further complains that it is always heard that the amlas, amins and others of the Settlement Department take bribes, and observes that the prevention of bribe-taking is an important duty and that the purity of all works depends on that. Therefore a sharp eye should be kept on this matter.

Bribe-taking in the Settlement Department in Orissa.

UTKALDIPKA,
June 18th, 1910.

98. The *Utkaldipika* [Cuttack] of the 18th June thanks His Honour the Lieutenant-Governor of Bengal for His Honour's impartial and judicious action towards certain officers of the Calcutta Fire Brigade found at fault in connection with the fire, which occurred in Dharmahatta Street, Calcutta, on the 21st January 1910. While approving the entire procedure adopted by His Honour in this connection, the writer especially appreciates the treatment of Superintendent Haultain who, though removed from service in the interests of discipline and public morality, has received due consideration at His Honour's hands for his long service of 24 years and the good work he did in other capacities. It is further pointed out that the reorganization of the Calcutta Fire Brigade, as directed by His Honour, will be productive of good. The Committee of Enquiry is also thanked. The article ends with the suggestion that, if Government would take such-like action in connection with complaints against officers of other departments of service, and especially of the Police Department, then the administration would be greatly improved, and the impression of the public that the

The Lieutenant-Governor of Bengal and the Calcutta Fire Brigade.

Government does not keep a sharp eye on the taking of bribes by Government officers would be removed.

99. The *Utkaldipika* [Cuttack] of the 18th June is glad to learn from its contemporary of the *Garjatbasini* that the Raja of Talcher has done great good to many of the poor raiyats in his State by lending them money on small interest and helping them in many other ways, thanks the Raja for this, and suggests that the Raja would do far better if he would encourage in his State the constitution of Co-operative Credit Societies under proper State control by introducing into his State India Act No. X of 1904 or by framing rules thereunder. The *Samvad Vahika* [Balasore] of the 16th June also thanks the Raja of Talcher for his above-mentioned act of kindness to his raiyats, and hopes that the State of Talcher, under the guidance of its present Chief, may in time compete with the Mayurbhanj State.

The Raja of Talcher thanked and advised to encourage the constitution of Co-operative Credit Societies in his State.

100. The Hon'ble Mr. M. S. Das, C.I.E., addresses a long letter in English to the Editor of the *Utkaldipika* by way of refuting the latter's remarks on his resignation of the Presidency of the Orissa Association, and particularly the imputation that his resignation was due to the recent race-feeling between Uriyas and non-Uriyas. In the course of a general discussion of the evil effects of race-contempt, springing from a feeling of over-weening superiority and engendering a spirit of exclusiveness, which brought about the decline of various nations, Mr. Das observes:—"The English nation was formed from emigrants from the neighbouring countries of Europe. The development of the English nation is traceable to an absence of this spirit of exclusiveness. Englishmen in India have developed a spirit of exclusiveness and the unsatisfactory results of British Indian administration are traceable to this spirit." By way of giving his reasons for his resignation, Mr. Das says that he resigned his office because the Orissa Association has ceased to work on lines of agreement and its recent procedure aims at finding out points of divergence, because he felt that his presence was no longer needed for practical guidance, because he considered it discreditable and unsatisfactory to be a spectator of, and officially responsible for, an exhibition of animosities, and because he has not the health to join in combats of any kind, and is too old to learn any new rules of procedure for the conduct of public meetings.

The Hon'ble Mr. M. S. Das, C.I.E.'s resignation of the Presidency of the Orissa Association accounted for by himself.

101. The *Samvad Vahika* [Balasore] of the 16th June approves of the appointment of Sir Charles Hardinge as Viceroy of India and congratulates him on his new appointment. The writer quotes the opinion of the *Times* and the *Standard* on this appointment, and observes that it will be received with general satisfaction in India, because the Viceroy-designate possesses, among other great virtues, a deep sympathy with popular aspirations and transparent honesty of purpose and firmness combined with tact,—qualities which are greatly in requisition in a Viceroy of India.

The appointment of Sir Charles Hardinge as Viceroy of India approved.

102. The *Utkaldipika* [Cuttack] of the 1st June publishes the proceedings of a meeting held in the garh of Nilgiri, a Feudatory State in Orissa, with the object of perpetuating the memory of the late King-Emperor Edward VII. A resolution to excavate a tank in Nilgiri in memory of the late Emperor was carried *nem. con.* The Editor approves of this resolution of the meeting, and observes that it is better to perpetuate the memory of the late Emperor by doing some work of public utility than to rest satisfied merely after an expression of sorrow for His late Majesty and holds up the example of the people of Nilgiri for adoption by others.

Perpetuation of the memory of the late Emperor by excavating a tank in His late Majesty's honour approved.

103. The *Utkaldipika* [Cuttack] of the 18th June, the *Uriya and Navasamvad* [Balasore] of the 15th June, and the *Samvad Vahika* [Balasore] of the 16th June, publish in their columns the official Uriya translation of His Majesty the King-Emperor George V's most gracious

The official translation of His Majesty the King-Emperor's message published and appreciated.

UTKALDIPIKA,
June 18th, 1910.

UTKALDIPIKA,
June 18th, 1910.

SAMVAD VAHIKA,
June 16th, 1910.

UTKALDIPIKA,
June 1st, 1910.

UTKALDIPIKA,
June 18th, 1910.

message to the Princes and peoples of India. The *Utkaldipika* states that it had expressed its opinions on this subject last week, which were accordingly reported. The *Samvad Vahika* also highly appreciates this message, and observes that the condition of India will be undoubtedly improved during the régime of so sympathetic an Emperor.

URIYA AND
NAVASAMVAD.
June 15th, 1910.

104. Referring to the resolution of the Maharaja of Durbhanga to establish a statue of the late Emperor on horseback by way of perpetuating His late Majesty's memory, the *Uriya and Navasamvad* [Balasore] of the 15th June suggests that it would be far better to commemorate the glorious name of the late Emperor by excavating big tanks in rural tracts, where the want of water is keenly felt, and by which means the memory of the late Emperor would be perpetuated even among the lowest strata of Indian society and among the zenanas of that society.

UTKALDIPIKA.
June 18th, 1910.

105. The *Utkaldipika* [Cuttack] of the 18th June publishes figures showing the quantities of rice, rabi and jute exported from Orissa to Calcutta and the quantities of yarn, cloth, kerosine oil, salt and gunny bags imported into Orissa from Calcutta, by sea, canals, rail and roads in the year 1909-10, and observes that though flour, oil, wine, opium and other things among the imports, and hides and other things among the exports have not been included in the above figures, these figures show that the people of Orissa sell their chief articles of food and in their turn purchase salt, oil, cloth, etc. ; that even gunny bags they are obliged to purchase from other places, and that nothing can be more deplorable than this. Again, even the rice and jute trades are in the hands of foreign merchants, and the local men are mere petty traders under them. But the writer advises the natives of Orissa to mend their ways and not to envy the foreigners, and hopes that the well-wishers of Orissa will learn lessons from the trade figures published in this paper and proceed on the path of their duty accordingly.

UTKALDIPIKA,
June 18th, 1910.

106. The *Utkaldipika* (Cuttack) of the 18th June states that cholera has disappeared from the Cuttack town.

GARJATBASINI.
June 18th, 1910.

107. The *Garjatbasini* [Talcher] of the 18th June much deplures the diminution of pasture lands in Orissa day by day, and observes that those who cultivate pasture lands are wanting in the spirit of religion.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE ;
The 2nd July, 1910.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 2nd July 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Prish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader & ealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	.....	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

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II.—HOME ADMINISTRATION.

(a)—Police.

973. In reporting that the police have been trying to ascertain from the defence pleaders who is financing the accused in the Fatejungpur murder case, the *Amrita Bazar Patrika* remarks that such methods will prejudice the cause of justice. "Who would care," says the journal, "to help a man charged with a political offence in any way, if he thereby draws upon himself the kindly attentions of the C. I. D.?"

AMRITA BAZAR
PATRIKA,
23rd June 1910.

974. Referring to the same incident, the *Bengalee* deplores that a readiness to provide legal help to accused persons, with a view to assisting the cause of justice, should be interpreted as a mark of sympathy with the deeds of which these persons have been accused.

BENGALIEE,
24th June 1910.

975. Commenting on the acquittal of Surendra Mohan Das, accused in the Fatejungpur murder case, the *Amrita Bazar Patrika* expresses surprise that the police are not called to account for mistakes of this kind. As regards the increasing number of ineffectual house-searches, it is suggested that unverified information received from informers should not be considered a sufficient ground for action.

AMRITA BAZAR
PATRIKA,
27th June 1910.

(d)—Education.

976. With a view to help the spread of primary education among the Muhammadan community, the *Musalman* suggests that in every district Hindu and Muhammadan Deputy Inspectors of Education should be appointed alternately, and that in districts where a Muhammadan population preponderates, the latter's term of office should be longer than in the case of Hindu Deputy Inspectors. The District Board grants for primary education, it is added, should be distributed between the Hindu, Muhammadan, and Christian schools, proportionately to the number of persons in each of these denominations.

MUSALMAN,
24th June 1910.

977. The *Indian Nation* agrees with the opinion that "a Member for Education would only be another—and unnecessary—administrative unit, and so harassed by centralising detail that he would have little time for thought."

INDIAN NATION,
27th June 1910.

(e)—Local Self-Government and Municipal Administration.

978. The *Indian Mirror* states that the public are deeply grateful to the Lieutenant-Governor for the instructions he has issued in this matter to the local authorities.

INDIAN MIRROR,
28th June 1910.

(h)—General.

979. In publishing a letter from a Khulna correspondent regarding a rumour that Government are about to quarter a punitive police force on the river Bhairab between Charaghat and Bagerhat in the district of Khulna, the *Amrita Bazar Patrika* agrees with the writer that the measure will cause very great hardship to the people of the villages concerned, who, it is alleged, have not yet recovered from the effects of the last *Aswin* cyclone.

AMRITA BAZAR
PATRIKA,
23rd June 1910.

As regards justification for the action said to be contemplated, the journal invites His Honour's attention to the fact that no crime has been recently reported in the area mentioned.

AMRITA BAZAR
PATRIKA,
23rd June 1910.

980. The *Amrita Bazar Patrika* thanks Sir Edward Baker for the instructions issued to District Boards regarding the improvement of the water-supply in rural areas. As regards His Honour's remark that there ought to be no complaint on the score of funds as Government is very liberal in its grants to District Boards, the journal suggests that it would be better if the bulk of the Road Cess Fund were made over to District Boards, with an injunction to spend it exclusively on projects for increasing the water-supply.

AMRITA BAZAR
PATRIKA,
24th June 1910.

981. The *Amrita Bazar Patrika* reports that a raid on the North-West frontier resulting in the capture of six Hindus has caused widespread consternation. The action taken by Government is said to have fallen short of what the situation demands.

BENGALER,
24th June 1910.

982. In quoting the following from the *Englishman* on the working of the Calcutta Small Cause Court:—"Cases are of frequent occurrence in which the defendant learns for the first time that a case has been instituted against him, only when the bailiff arrives with a 'sealed warrant' to seize his property," the *Bengalee* remarks:—"No step which the Judges may think it necessary to resort to for the suppression of this grave scandal will, indeed, be regarded as too severe by the public."

TELEGRAPH,
25th June 1910.

983. The *Telegraph* says that Indians have followed a wrong course in adopting the policy of boycott. Protection, it is urged, should now be their watchword.

AMRITA BAZAR
PATRIKA,
25th June 1910.

984. The *Amrita Bazar Patrika* urges the necessity of extending the Reformatory Schools Act to all parts of the Empire. Moreover, the period for which youths should be detained in these schools should, it is added, be fixed at 4, 3 or 2 years according to the age of the person, and the age-limit for admission raised to 19, so that juveniles of 16 and 17 can be sent there instead of to jails. The Act should also, it is suggested, be amended, so as to include boys charged with political offences, particularly as they belong to respectable families.

STAR OF UTKAL,
25th June 1910.

985. The following passage is extracted from the *Star of Utkal's* comments on the sedition circulars:—"Gazetted officers in all services, who had been formerly warned off all political associations, have been ordered to take active part in discussing politics and canvassing for loyalty, and informed that if they fail to train their relations in healthy loyalty, the result may be disastrous to them. We reprint the circular letters and leave our readers to form their own conclusions."

STAR OF UTKAL,
25th June 1910.

986. Among the measures of the Government for the suppression of seditious ideas, the *Star of Utkal* takes exception to the proscription of certain dramas. Dozens of other dramas by some of the best writers in Bengal might, it is held, be excluded from the stage with equal reason.

AMRITA BAZAR
PATRIKA,
25th June 1910.

987. Referring to the Birthday Honours List, the *Amrita Bazar Patrika* writes:—"Some recipients are far from popular in this country. Among the *ex-officials* and officials we find that while Mr. Rees, M.P., has been made a K.C.I.E., the titles of Rai Bahadur and Khan Bahadur have been conferred, respectively, on Babu Lal Mohan Guha and Moulvi Mazharul Huq of Midnapore. For obvious reasons we need hardly say these recipients of honour at any rate will attract much public attention."

AMRITA BAZAR
PATRIKA,
29th June 1910.

988. In urging the immediate necessity of amending the law in respect of juvenile offenders in India, the *Amrita Bazar Patrika* remarks that the Indian Penal and Criminal Procedure Codes should be brought in line with the enactments in the West, where criminality is more pronounced than in India. The Reformatory Schools Act, it is observed, should also be amended and more widely extended.

VI.—MISCELLANEOUS.

989. In discussing a project for building a Town Hall and Public Library at Muzaffarpur, the *Beharee* is surprised that the Divisional Commissioner should have entrusted the management of the building, prospectively, to the sole care of a theatrical party consisting of a few Bengali and Behari youths who have formed a Recreation Club. He must have been misled, it is thought, as to the real status of the Theatrical Club.

BEHAREE,
17th June 1910.

990. The *Telegraph* hopes that Government will interfere to prevent English manufacturers from marking imported goods in such a way as to make them appear to be indigenous.

TELEGRAPH,
25th June 1910.

991. The *Telegraph* observes that the enforcement of the new regulations for restricting admission to the High Court is likely to cause public indignation.

TELEGRAPH,
25th June 1910.

992. The *Indian Empire* observes that the Birthday Honours List, on the whole, is one that must give satisfaction to the public.

INDIAN EMPIRE,
29th June 1910.

G. C. DENHAM,

*Special Asst. to the Deputy Insp.-Genl.
of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,
9, ELYSIUM ROW,
The 25th June 1910.

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